

ried with him by baptism into death; as Christ was raised up from the glory of the Father, even so we shall walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection.

But, if we be dead with Christ, we shall also live with him. Known-

at Christ, being raised from the dead, no more; death hath no more dominion over him.

We learn from this passage that the true import of baptism is entire regeneration to the service of God, and that

resents, or is a figure of death, burial,

and resurrection. The resurrection of

man, of which baptism is a figure, is al-

ways described by the same apostle,

he says: Behold I show you a mys-

terious sleep, but we shall

change, in a moment, in the twink-

of an eye, at the last trump: for the trum-

pet sound, and the dead shall be rais-

ed incorporeal, and we shall be changed,

but I would not have ye ignorant,

concerning them which are asleep,

we sorrow not, even as others which

have no hope. For if we believe that Je-

sus died and rose again, even so them also

shall sleep in Jesus will God bring with

For this we say unto you by the

of the Lord, that we which are alive

remain unto the coming of the Lord,

not prevent them which are asleep—

the Lord himself shall descend from

en with a shout, with the voice of the

angel and the trumpet of God; and the

in Christ shall rise first; then we

are alive and remain shall be caught

together with them in the clouds to meet

Lord in the air; and so shall we ever

with the Lord. Wherefore comfort one

her with these words. A. C.

THE PSALMIST.
Subscribers keep constantly on hand a full supply of this popular collection of Hymns, in various styles of binding, which they will afford to you on reasonable terms as can be obtained elsewhere.

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DECALOGUE OF THE CITY OF LANCAS-
TER, PA.
Lancaster City, July 3d, 1844.
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ARABLED IMPOSITION AND EXFRONTY!

individual named S. Fahnestock has repeatedly stated that the article he calls "Dr. S. Fahnestock's Vermifuge," is the same or equal the Vermifuge made by me.

The public are assured that this is a BASE FALSE-
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any article with mine. It is entirely different
composition, and does not possess the virtues and
of my preparation.

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aniel W. Clark, Wm. E. Ward, John Warburton,

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Jan. 1847.

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Jan. 1847.

Christian Secretary.

PRINTED AND PUBLISHED BY BURR & SMITH.

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VOL. XXVI.

HARTFORD, FRIDAY, JANUARY 7, 1848.

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Christian Secretary.

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The Last of Kirwan's Second Series.

TO ALL, ESPECIALLY TO IRISH ROMAN

CATHOLICS.—NO. X.

MY DEAR FRIENDS:—But a few years since, a Christian minister in India, in the pursuit of the objects of his holy mission, met with a Hindoo devotee. A noonday sun was pouring its burning rays from a burning sky, upon the burning sands on which the meeting took place. From its heat the devotee had no protection save the piece of cloth which hung around his loins. He wore a pair of sandals pierced with iron nails, which at every step penetrated the muscles and nerves which are so wonderfully collected and interwoven in the soles of the feet. His sandals were filled with his blood, which marked his every footstep.

That you may see this clearly, permit me to tell you of another incident. The Apostle Paul never said a mass in his life—he never changed a wafer into the body and blood of Christ—he never sent a poor sinner to pray to a saint or virgin—he never went into a little box, or a dark room, to hear confession. He was a simple warm-hearted preacher, and, in his day, labored to impress upon the minds of men these two truths—that Jesus Christ was the promised Messiah, and that all that believe in him would be saved. Now, we learn from the second chapter of the Acts of the Apostles, that Peter preached to the multitudes assembled at Jerusalem to keep the feast of Pentecost, with great power. He mightily convinced them, from the scriptures, that God had made the Jesus whom they crucified both Lord and Christ. Convicted of their deep sinfulness by his powerful preaching, and by the Holy Spirit, multitudes crowded around him, asking "What shall we do to be saved?" What does he say in reply? Does he tell them to go to confession—or to do penance—or to fast on Lent, or on Fridays? Does he send them to the saints, to ask their intercession? Nothing like this. What, then, does he say? "Repent, and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye receive the gift of the Holy Ghost." They obeyed; that is, they forsake their sins—they believed in Jesus Christ—they were baptized in his name—and on that occasion three thousand souls were added to the Church.

My dear Roman Catholic friends, I once suffered just as you do, because of my utter ignorance as to the way of forgiveness with God. I was taught all about confession, and confirmation, and penance, and saints' days, and fastings, and holy water, and saying, "Hail Mary." I looked upon the priest as the door-keeper of heaven, without whose permission there was no admittance. But I knew nothing about the Bible, and was taught nothing about the work of Christ for the sinner, nor about the work of the Spirit in him. Great Mercy, and in the way stated in my letters to Bishop Hughes, I became a reader of the Bible; and to my utter amazement, I found there taught, with perfect plainness, the way of salvation, which the priests had wrapped up in mystery inextricable. The wayfaring man, though a fool, may understand the way in which a soul may be saved, as taught in the Bible—it is beyond the comprehension of Gabriel, as taught by your priests. Do any of you ask, as did the heathen jailor of Phillipi, when terrified by the effects of the crashing earthquake, "What shall I do to be saved?" Permit me, as a friend, who has no object in view but your temporal and eternal good, to place before you what I regard as the scriptural answer to this momentous question.

1. You must feel that you are a sinner, exceedingly, in the sight of God. The Bible teaches us that we are sinners by nature and by practice. It is one thing to believe this—it is another to feel it. You must feel it. No man ever sends for a physician until he feels that he is sick. The people to whom Peter preached never asked what they should do to be saved, until they were pricked in their heart.

2. You must feel and know that there is no way of securing the pardon of your sins, but through the redemption there is in Christ Jesus. We are expressly taught, "there is no other name under heaven given among men whereby we must be saved;" Acts iv. 12. This is an idea that your mind must grasp with all its powers; and which you are in danger of letting slip, because of the way and manner in which you have been instructed as to the efficacy of sacraments, and priestly manipulations, and ritual observances.

3. You must believe in the Lord Jesus

Christ. This is the end and the sum of all the instructions of the New Testament to sinners. This is the commandment of God, that ye believe in the name of his Son.—Faith brings you into a living union with Christ, for whose sake alone you are accepted and saved.

Here, then, we have the true answer to the question, "What shall I do to be saved?"

You must feel that you are a sinner; and you must feel that none but Christ can save you; and in heart and soul you must courageously receive him, as made unto you of God wisdom and righteousness, and sanctification and redemption. A sense of sin will induce you to seek for its remedy.

Christ crucified, bearing the sins of his people, in his own body on the tree, is God's remedy for sin. And believing in Christ is the application of the remedy.—

Believing in Christ, should you die before you are baptized, to the pressing and immediate wants of the family. There was not flour enough to make another loaf of bread, the last piece of butter was on the table, and to say nothing of other necessities in this line, it was plain enough that several additional articles of wearing apparel were loudly called for to render the family even comfortable for the winter.

Now I stop, ere I close this letter, to place in contrast before you the gospel plan of salvation with the plan of your priests! Must not the contrast strike yourselves, as you read and ponder? You ask what you must do to be saved? The priests tell you to confess—to do penance—to pray to the saints—to keep Lent—to eat no meat on stated days—to go to mass—to torture your body. And when all this is done, when you come to die you must be anointed with olive oil, blessed on Maundy Thursday. Nor will this do. You have them to go to purgatory, to atone for your venial sins by your own suffering, unless you are brought out by the arms and sufferings of the faithful, in paying for masses for your deliverance!

What a long, and complicated, and expensive process! And after all, there is no telling the time when the sufferings of the faithful, or the masses of the priests, will secure your deliverance from purgatorial fires! What a dark and fearful process!

In the face of all this, the blood of Christ cleanses from all sin; and that who ever believes in the Lord Jesus Christ shall be saved. It offers you a free, a full, a perfect salvation, and without any priestly interferences, and "without money and without price."

Can you hesitate a moment between the plan of the priest and the plan of the gospel?

The one debases you as a man—makes you the slave of the priest, and cheats you of heaven; the other addresses you as a moral and intellectual being—sends you to the cross for yourself—

CHRISTIAN SECRETARY.

Christian Secretary.

HARTFORD, FRIDAY, JAN. 7, 1848.

The Missionary Union.

By the January number of the Missionary Magazine we perceive that the amount of donations for the month ending December 1, is only \$2,411 02; or about six thousand dollars less than is needed monthly to carry forward the missions without embarrassment.

On the first of December, the end of eight months of the present financial year of the Missionary Union, the Treasurer had received from churches and individuals \$44,285 63; being \$9,160 15 less than the amount paid to him from the same source in the corresponding months of last year. The receipts in the other four months of that year were \$31,479 46. But if we would provide means for the Missions to cover expenditures which they deemed indispensable, and make the smallest allowable reduction of the liabilities with which the year was commenced, the income, from contributions in the months of December, January, February and March must equal forty thousand dollars. If they fail in receiving this amount the Missionaries will be grievously disappointed, if not severely distressed.

The Executive Committee, in conformity with an established usage must soon inform their Missionaries of the remittances which can be made to them during the year ending April 1, 1849; and of the additional labors for which they may hope in that time. The character of this information, involving the highest interests of every Mission will be determined by the pledges for the future which the churches give in the contributions of the present year.

It will be readily seen that there has been a great falling off in the missionary receipts somewhere. It is no part of our business to draw comparisons, or to show where the usual liberality has been extended and when it has been withheld, but a single glance at the donations from the churches and individuals in Connecticut for the two preceding financial years lets us into the secret that they are alarmingly behind hand in this matter. In the year ending April 1, 1846, they contributed \$5,324 11. During the year ending April 1, 1847, they increased this sum nearly one thousand dollars; viz: \$6,336 41. In the first eight months of the present year the donations from Connecticut amount to but \$2,649 60. If the diminution is continued in the same proportion to the end of the year, it will show a deficiency of \$2,933 61, on the amount contributed last year.

These are simply the facts in the case; we leave them with our readers to dispose of as best they can. It has never failed to our lot to beg, nor shall we do so now, for the cause of which we speak is not ours; it belongs to our common Master, who will hold us all strictly accountable for the use we make of the pecuniary means which he has placed at our disposal. If a sum equal to twenty cents for each individual member in the Baptist churches of Connecticut were contributed before the first of April next, it would amount to \$4,500, which, added to the \$2,649 60 already contributed will make \$7,193 61. This sum might be raised without inconvenience, if the pastors will establish a system by which each member will be called upon. There are a few undoubtedly in each church who are not able to give anything; but there are others abundantly able to make up the deficiency.

We said we would not beg; but we will let a missionary who is on the field, and who knows and feels the importance of the work in which he is engaged, speak. The Rev. Mr. Ingalls of the Arracan mission, in a letter published in the Missionary Magazine, dated Akyab, June 30, 1847, says:

"My feelings have become more and more interested for this numerous people, whose eternal interests, so far as human means are concerned, depend upon your action. I dare not go up to the judgment and meet this whole people, without fully and solemnly protesting against their abandonment, or this feeble way of carrying forward missions among them."

Look upon the past history of this mission among a people three times as numerous as the whole of the Tennessee provinces; and consider how the trust in which the weal or woe of so many thousands is perishing, has been discharged. Br. and sister Comstock long toiled alone, with a zeal rarely excelled. In the towns, villages, and jungles, he lifted his voice and told the people of the Eternal God. He found the work arduous, and sent appeal after appeal across the ocean for help. Br. and sister Hall at length were sent, but were smote down, doubtless, to teach us not to put too much confidence in an arm of flesh; surely not as an intimation to abandon the field. God had purposes of mercy rich and glorious, for the thousands of Arracan and sent brethren Stileen, Abbott and Kincaid. This was a new era in the history of this mission; the glorious gospel won its way with a power seldom witnessed in modern missions.—The pillars of Buddhism began to tremble before the cross at Ramace and in this region; the good tidings crossed the Arracan hills into Burmah proper, and thousands in a short time became obedient to the faith. But this mission must needs have its trials, and faith her perfect work. Sister Comstock and sister Abbott were summoned to their rest.—Brethren Abbott and Kincaid, smitten with sickness, must fly the field. Br. Comstock, chastened but not cast down, for nearly a year alone at his post, still grasped the standard of life. Do the Executive Committee know the feelings of this generous man during this long lonely year? The "six men" asked for Arracan, had not been sent; his loved companion and two children were in their graves;—"Deep feelings of discouragement," (I am informed) "and of abandonment crushed him down." A swift messenger came to his dwelling; the standard fell from his hand, the pen was laid aside, and the voice that often won upon the pagan's ear, became strangely silent;—he was summoned from the field of his choice. I have visited the spot, again and again, "where he lies like a warrior taking his rest." Br. Stileen alone at Akyab, his associates dead or scattered, the help so often asked not sent,—strange if feelings of discouragement should not drink up his spirits! I do not wonder he chose another and better sustained mission.

I entered this field more than one year since, and have had time to look over it and to see the results of labor put forth by my predecessors.—There are more than one third as many Burman disciples in Arracan as there are in Maulmain,

with more than 3,000 Karen Christians; being more than four times the number connected with the Maulmain Mission. I solemnly believe that there are more inquires this moment in Arracan, than there are in all Burmah beside. Should such a field be so poorly sustained, such interests abandoned? In addition to the Burmans and Karens, I have informed you of the Kermes, who have twice, since I came here, been to the Burmans, and had them write petitions and come to the mission house and read them,—"Teacher, compassionate us, the poor Kermes! We have no God, no books, no teachers. We will all listen to the law of the Eternal God." Such requests are not to be treated lightly. The church will have to meet these Kermes at the judgment seat. Four of them have been baptized, one of whom has gone to swell the anthems of praise around the throne.

"You may say that there is a serious drawback to this mission. "Is a sickly land?" Granted very sickly the present season; in my absence to Maulmain the dreadful cholera has passed and is passing over it; thousands have fallen; among the number three disciples. They died in the mission compound, one, the Kermes—alluded to above. But people die of cholera at other stations. Br. Bullard has died of it at Maulmain. I am confident, however, that a wrong opinion exists with reference to the present healthiness of this province. I requested Capt. Phayre, now first assistant to the Commissioner of Maulmain, to give me his opinion; and informed him of the use I intended to make of it. He says, "Regarding your inquiry as to my opinion of the health of Arracan, I think it has improved very much during the last six years. It certainly is not equal to the climate of Maulmain; but, still, after a residence there of more than nine years, I consider that with ordinary care a person will preserve his health there, as well as in most parts of India. A resident is, perhaps, more liable to fever during the first year after his arrival than subsequently; but with care to avoid the heat of the sun, and a house with plastered walls and glass windows to keep out the night air, I consider that one may fairly reckon on escaping from attacks of fever." This statement is unbiased and worthy of careful consideration. Let us inquire how the Hon. East India Company consider this province. Is it so sickly that they have abandoned it? Do they, for the sake of a little revenue, keep up a full complement of officers at Akyab, Kyuk Phyoo, Ramree and Sandoway?—Because an officer dies, does the Hon. Company think of giving up a city or province?" As the children of this world are in their generation wiser than the children of light, we may do well to take lessons from them as to the manner we should conduct Messiah's wars. Arracan is unhealthy, but England conquered it; sickness here or at Rangoon, though thousands were swept off, did not cause her to ingloriously retire when her honor had become pledged upon the issue of the war.—England would never leave her soldiers as missionaries are left. How is it that, when news came that war existed on the Rio Grande, and the little army was in danger, fifty thousand peaceable citizens were changed into warriors? Is it not known that portions of Mexico are unhealthy, and does government send fleets and armies to such a place as Vera Cruz? You have made war upon Burmah, and staked, not the reputation of the church only, but the most sacred honor of Christ. It is a war of conquest, not of compromise or overtures. Complete subjugation to Christ with the prostration of every foe, is the object. Now is it not known by the church, that the war wears the most serious aspect and the honor of Christ is jeopardized? Is it not known that your aggressive force has become greatly reduced, so that you have but one man in a whole province, and he contending not against flesh and blood, but with principalities and powers, and the God of this world? Where, I ask, is that spirit of loyalty to Christ, and of high determination, which the exigencies of the case demand? Is it not known, that here are more than 400,000 souls that must be won to Christ or sink to an eternal hell? I can assure the Committee that this war drags heavily with the little auxiliaries we have been able to organize; but what effect do you think it is calculated to have upon the mind and spirit when you virtually say, "disband these auxiliaries—go to the conflict alone?"

Colportage.

We know of no single effort at present in operation that promises so much good to the cause of evangelical truth, as colportage. The American Tract Society has the largest number of these men in its employ; the American Baptist Publication Society is also doing a good work in this way, and the same is true we believe of several other religious Societies. A wise Providence seems to have raised up a class of men peculiarly qualified for this work. Converted Roman Catholics have offered their services to labor among the Roman Catholics of the country to which they respectively belong. The same is true of the Germans. Many of this class of emigrants are semi-infidel in their religious principles. The good already effected by means of colportors on the characters of these men, is immense, while the future seems to promise a still more extended field of usefulness by the increased interest that is manifested in behalf of the enterprise, and the increasing immigration of an irreligious population to our shores.

The following incident related in the extracts of the American Bible Society is not an unfair representation of the persevering character of most of these self-denying men.

A converted Spanish monk, named Ramon Montalvo, has become a colporteur. Among other interesting facts, he narrates the following: "Among the six hundred Spaniards whom I visited in Montevideo, and whom I offered the Word of God, there was one, a man of distinction and wealth, who had served in the army, and now lived in retirement. One day, I went to the house, and told him I had taken the liberty to call and offer him the Word of God. 'Ah!' said he, 'I know you; I have heard of you. You are a worthless fellow.' Very true, I replied, 'I feel that more and more; and this book has taught me what I am, and who is that Saviour whom I needed. And it has afforded me such consolation and instruction . . .' He did not allow me to finish, but in his fury gave me a violent kick, and drove me from his house. I went away; but the next day I returned. I had hardly time to state my object, before he raised an umbrella which he had in his hand, and struck me a heavy blow on the head. I turned away, and went back. The third time I had no better success; the fourth, fifth, sixth, and so on to the fourteenth time, I repeated my visit; but I must own that I trembled each time as I mounted his steps.

But how fares it with Mr. B? Much to his surprise, the gentleman who owned the land with him allowed him to set the bounds himself, without the least difficulty. And in a short time, the lot, purchased at so much disadvantage, increased in value to such a degree as to pay the original cost, beside

expecting to be loaded with contempt. The last time, enraged at my perseverance, he gave me a blow which threw me down, and injured me so as to force me to remain in my room several days. On the first day I could leave the house, having heard that the wife of him who had repulsed me so often was sick, I again resolved to visit him. On my way to his house, I met him in the street. 'Senor,' said I, 'I have heard bad news.' What news? returned he in a tone of contempt. 'That your lady is very sick.' 'What business is that of yours?' 'It is my business, Senor, for I wish to pray for her. Will you not accept this book, the Word of God, which has given peace to my soul, and will give peace to yours if you receive it?' Then to get clear of me, he took the book, paid me, and hurried away. Five days after, I was in my room, and saw this gentleman coming towards the house with the Testament in his hand. I thought immediately that he came to return the book and insult me; and I hastily locked the door. I remained quiet, and he withdrew. An hour after, I saw him coming again, and soon perceived he had pushed a paper under my door. I took it, and read the following words; 'Sir—Though I am unworthy to speak to you, if you will come to my house, my wife and I shall be glad to hear you pray for your enemies.' I took note to my friend the pastor, who thought it imprudent to trust myself alone in his house, and I went with a pious school-master. As soon as the officer saw me, he embraced me and said, 'I have read the book to my wife, and beg your pardon for the brutal manner in which I have treated you—Forgive me.' I replied, 'Dear Sir—It is not to me you should return thanks, but to God. Let us pray to him.' When we had done so, I took the Testament and read a chapter, to which he paid the most serious attention. His wife also received me with the greatest kindness. 'There is one thing,' said the officer, 'which I wish you to promise me; that is, if you ever again offer that book to a monster like myself, who repulses you fourteen times, go again a fifteenth time to him.' What an encouragement to persevering and sol-denying efforts in doing good! What an example of the benevolent and forgiving spirit of the gospel! What an instance of its power to change the heart! What a noble character was this colporteur, compared with the Alexanders and Cæsars, the Byrons and Shakespeares, the Ciceros and Platos, of this world.

"The venerable Dr. Beecher, of Cincinnati, at a recent meeting of a Colporteur Association in that city, remarked in his own energetic style, 'Napoleon once said to one of his generals, on the eve of a most important battle, that the battle was fought and the victory won.' He meant that he had the key to the battle, and he knew how to turn it. So, said Dr. B., 'I feel to-night that I have got the key. This great battle is fought, and blessed be God, the victory is ours. Hero is the key in what we have heard to-night. This colporteur work is the key to this great battle. Oh, I have looked upon the masses of Germans, rushing like an avalanche upon this land, till my heart grew faint—Professor Stowe and I have often considered the matter, and we have been on the point of sending circulars to the evangelical ministers of Germany among us. And now God is converting these Germans in their own land and here too, and driving them away by persecution, that they may come over here and work among their countrymen."

How it Works.

In conversation with a friend of mine recently, he mentioned the following incident, which occurred in the early history of the church of which he was a member. An incident in no way remarkable, but of interest, as it so well illustrates a truth abundantly recognized in the Bible, but which is exceedingly difficult to bring people to believe, at least to practice—the truth that God will do good to those who consecrate themselves to Him.—Trust in the Lord, and do good; so shalt thou find in the land, and verily so shall it be."

Faithfully, J. LEWIS SHUCK.

P. S.—Sept. 20. We are now packing up, and leave in a few days for Shanghai, in the American Ship Navigator, Capt. Putnam.

more than double the amount of all the subscriptions and donations he had ever made to the church. So it works.

Letter from Rev. J. L. Shuck.

Hongkong, 14th Sept., 1847.

MY DEAR BRO.—My promise to drop you a friendly line now and then, from these ends of the earth, I have not forgotten, and now comply with your request, although compelled to be short. I often think of my visit to Hartford, and the pleasant interviews with dear brethren there. Such interviews were worth the journey in the open carriages from New Haven to Hartford during a night so desolate and cold as almost makes me shiver, even now, when I think of it. Yong Seen Sang and I sometimes refer to it, and laugh over the circumstances. He seems to have stood, without injury, all kinds of weather and every description of travel. He even stood the trying voyage from Boston to China better than any of us. He is in future to be connected with Mr. Tobey, Mr. Yates, Dr. James and myself, at Shanghai, and is at present making preparations to accompany me thither about seven years. She has not been really well since their arrival. Bro. Goddard's health has been seriously affected too, and I suppose they will leave this place for China next fall or winter. I am not prepared to take his place, of course—not I expect to be for years to come. The work of learning the Chinese language, so as to speak it fluently, and to read it and explain the books to the people in common language, is no child's play, but the toil of years. In every respect the language is difficult. They have no alphabet, but 40,000 arbitrary words, or hieroglyphics, each of which must be learned separately and by the eye. And then the colloquial is still different. The colloquial has many words from the written language, but has many more which are not written, which cannot be written, having no characters to represent them; and then the use of the same word differs in the colloquial from its written use.

I am mastering these mysteries but slowly. I have learned somewhat over a thousand words—perhaps two thousand—and in the colloquial I can converse about the most common things—of the house, the table, &c. &c., and that is about the extent of my present attainments. Besides devoting a part of the day to study, I spend nearly as much in the printing office, in printing a dictionary of this dialect, which bro. Goddard has prepared. I need so unreasonable have the Canton populace become, that I fear the English military forces will be brought into serious collision with them before a very great while. The most active military preparations are this moment going on at Hongkong, but for what purpose is not exactly known to the community. Canton is only one of the five ports that refuses to carry out the stipulations of the treaties.

I have to communicate to you the melancholy intelligence of the murder of the Rev. Mr. Lowrie, an American Presbyterian missionary at Ningpo. He was returning from Shanghai, and when passing from Chao-po to Ningpo in a native boat, was attacked by Chinese pirates, robbed, and thrown overboard. The news saddened all our hearts, for Mr. L. was a good man, and a valuable missionary. The Presbyterians have a truly fine set of officers.

The account of the Foreign missionary meeting in Hartford, as detailed in your paper, I read with much interest. The operations of the Missionary Union continue to be deeply interesting to my mind. Would to God the Northern Baptist churches would more efficiently sustain the Boston Board. In China, the ancient and mighty empire of hundreds of millions of perishing heathen, the Boston Board have now only three missionaries! Whose is the fault? May God make us all, home and abroad, more faithful than we yet ever have been.

Faithfully, J. LEWIS SHUCK.

P. S.—Sept. 20. We are now packing up, and leave in a few days for Shanghai, in the American Ship Navigator, Capt. Putnam.

Letter from Rev. E. N. Jencks.

We are indebted to the politeness of Gustavus F. Davis, Esq. of Litchfield, for the following letter, dated Bangkok, May 20, 1847, which he received from bro. Jencks a few weeks since. We omit a few paragraphs at the commencement of the letter as they relate to subjects which have already been alluded to in former letters from Mr. J.

"Macao is an old Portuguese town, inhabited both by Portuguese and Chinese, and as a place of residence, is the most delightful of any in China. Situated on an island, it has almost a constant sea breeze, and besides a clear and delightful sky.—The families of the principal American and British merchants who do business at Canton, reside at Macao, both on account of comfort and health. We formed pleasing acquaintances with the families of Messrs. Forbes, Ritchie and Kincaid, merchants from America, who will soon go home, which he received from bro. Jencks a few weeks since. We omit a few paragraphs at the commencement of the letter as they relate to subjects which have already been alluded to in former letters from Mr. J.

"Mrs. Jencks would be happy to write to Mrs. Davis if she was able; she hopes she may be before long. Our hot season is now nearly over—the rainy season is just beginning, which will continue till October, when the rains cease. Then we have a few weeks of very hot weather, and then the cool season commences and continues till February, when the hot season again comes round.

Mrs. J. unites with me in sending love to Mrs. Davis and herself.

While I shall ever remain

Your affectionate brother,

E. N. JENCKS."

Kentucky Baptists.

According to the editor of the Western Baptist, there are over 70,000 Baptists in this State. I think there is a larger proportion of Baptists in this State than in any other. And judging from what I saw during a few weeks sojourn with them, they are abundantly blessed with this world's goods. Yet, strange as it may appear to Eastern Baptists, there are, I am told, but few churches that pay their pastor anything for preaching. A church, the property of the members of which amounted, I was told, to \$500,000, shared the labor of their Pastor with three other churches, and he being rich, received nothing, or next to nothing, for his preaching.

After this sort, most of the churches seem to be supplied with preaching. Many seem to think that a man should be a "hireling," or a "gospel pedler," as they term those ministers who preach for a stated salary, and lest the churches should be burdened, God calls men who have the pecuniary qualifications as well as others. They do not wish to have the train of their worldly thoughts broken by a visit of the man of God, reminding them that "this is a cursed world—doomed to destruction"—that they "should not conform to the world," &c., that "if any man love the world, the love of the Father is not in him;" and through the week the pastor is too much occupied with his temporal wants, to see whether it goes well or ill with his flock. Thus the apostolical injunction to Timothy to give himself wholly to the work, that his profit may appear to all, is too often violated by those who are the consecrated ambassadors of God almighty to a lost world. Of course their preparations are stinted, their communications monotonous, and they not arriving at the status of perfect ones in Christ Jesus,—not perfectly grasping the celestial model of a Christian on earth, as drawn by God himself, fail to set forth this model to their hearers. Far be it from me to speak diminutively of these good men. It is the practice of disallowing that "those who preach the gospel should live of the gospel," which has, as I humbly conceive, such evil results. One would naturally infer that because the Baptists in Kentucky are numerous, wealthy, and as a general thing do so little for

their own preachers, would pour a mighty contribution into the treasury of the Lord for the Bible cause and Foreign Missions. But this is not the case. The agent of the Bible cause told me that the Baptists in this State contributed this year only \$500.00 to the A. & F. Bible Society,—less than one cent per member! In the Report for 1846, it appears that Kentucky contributed less than \$400 to the Southern Board. Thus it seems that the entire Baptist family of over 70,000 members, contribute to send the precious Bible—man's only guide to heaven—and to support the translator and preacher, a sum not exceeding what one of their rich members might contribute. Many of the members of so-called missionary churches are opposed to missionary enterprise as it is at present conducted. They seem ignorant of the glorious conquests the blessed gospel has achieved among the heathen; and not taking any religious paper, and believing the slanderous reports circulated by the enemies of truth, there is a mournful prospect of their remaining in this condition a long time.

Almost every traveller from the North is suspected of coming here to induce the slaves to run away. Although all admit that the slaves are a disadvantage to them, (one man told me that his few slaves cost him \$150 a year more than they earned,) yet having invested money in them they hate to lose it. The general opinion, as far as I can learn, is that a convention will soon be called and adopt the constitution to gradual emancipation.

With great respect yours, G. P. W.

CHRISTIAN SECRETARY.

achers, would pour a mighty contribution to the treasury of the Lord for the Bible and Foreign Missions. But this is not the case. The Bible cause told me that this State contributed this year only \$2,000. The Biblio Society—less than member! In the Report for 1846, it Kentucky contributed less than \$400 toward. Thus it seems that the family of over 70,000 members, and the precious Bible—man's only—can—and to support the translator and not exceeding what one of their might contribute. Many of the so-called missionary churches are opinary enterprise as it is at present. They seem ignorant of the glorious blessed gospel has achieved among and not taking any religious paper, the slanderous reports circulated by truth, there is a mournful prospect in this condition a long time.

The Carriage and Wagon Factory belonging to the New Haven, is still living, and is considered nearly out of danger. Fear entertained that his mind may permanently suffer. The instrument with which he was injured was a crow-bar. The two students are still in prison.

FIRE.—The large Cotton Factory, owned by Mr. Fitch, of Fitchville, Conn., was destroyed by fire on Thursday morning, Dec. 30, together with all its machinery. There was an insurance on it for \$80,000—loss \$140,000. It is but two or three years since a large factory standing upon the same spot, and owned by the same person, was totally destroyed by fire.

The Carriage and Wagon Factory belonging to Theodore B. Rogers of Rocky Hill, was destroyed by fire on Friday morning last. Insured for \$1400—loss \$2000.

The Sattin Factory, owned by the Mineral Spring Manufacturing Company at Stafford, was burnt early on Sunday morning last. All the cloth in the finishing room, together with a small part of the machinery, was saved. Insured for \$12000—loss estimated at from \$15000 to \$18000.

THEATRICAL AMUSEMENTS.—Notwithstanding the fact that our laws are strict against all kinds of amusements of this description, we have had in our goodly city of Hartford for several years past, a superabundance of them. Flaming show-bills may be seen at almost any time, posted in the most conspicuous parts of the city announcing that this, that, or the other company has arrived, and will perform at the City, American or some other Hall. The last bill of the kind that has met our notice announces that "The Lady of Lyons" is to be performed at the American Hall, and at the close of the performance that "one year's subscription to Godly's Lady's Book, or Graham's Magazine, will be presented to the audience!" We were not aware till now, that the theatre had run so low in Hartford as to compel the managers to hire an audience, but such seems to be the fact.

THE AFTER PIECE.—We are informed that at the close of the play on Saturday night, one of the performers assaulted a female connected with the company in a brutal manner. He followed her into the green room, and before the audience had fairly retired, cries of "murder" were heard. It was soon ascertained that he had knocked her down, and was stamping her face with the heel of his boot. He was taken to jail, but we have not learned the extent of the fine (if any) which has been inflicted.

Where are our Grand Jurors? Rev. Horatio Bostor, has resigned the pastoral charge of the Baptist church in Middlefield, Mass., to take effect on the first of April next.

THE NEW TESTAMENT IN CHINESE.—The Rev. J. A. Spencer, in a letter to the Christian Watchman, Hong Kong, Sept. 15, 1847, says:

"Rev. Dr. Pease & Bowers, and Charles St. Baptist church on Sabbath. We are pleased to learn that his Boston to this place has been of service to him."

Rensselaerville, N. Y.—The Rev. Mr. H. C. Miller, of the Free Mission in that Island. The administration of the presence of a number of spectators, who behaved with much respect, to them—their novel pro-

grams South Western Baptist Chron-

ical, says: "Rev. John Cookson, of this city on the 7th inst., and

Charles St. Baptist church on Sab-

ath. We are pleased to learn that his Boston to this place has been of es-

teem to him."

RESENSELLERVILLE, N. Y.—The Rev.

writes to the Reflector that a work

like the revivals of '40, '41, and '42, at the village of Rensselaerville, twenty-
South of Albany. A large portion

of the ladies and gentlemen of the Acad-

eum converted. The merchant, the me-
chanic, including one prodigal

all bowed together at the feet of

the Master."

THE NEW TESTAMENT IN GREEK. Containing Notes on the Historical Books, and the Greek Text of the Epistles and Apocalypse. For the use of Schools, Academies and Theological Institutions. By the Rev. J. A. Spencer, A. M. New York: Harper & Brothers, publishers.—For sale by Belknap & Hamersley.

This beautiful and cheap edition of the Greek

New Testament, in one volume, with notes critical

and philological on the Historical books, is really

an honor to the American press. It is printed

in a clear type, and on smooth, strong paper, with

a good text, and brief critical notes; and is just

the thing for our academies and colleges. We

commend it generally to teachers and students.—

They will find nothing so good, nothing so cheap,

and so well adapted to the purpose for which it is

intended.

No. 35 of the Pictorial History of England, is received—paper as fine, type as clear, and matter as good as ever. Sold by Pease & Bowers, and by Belknap & Hamersley.

News of the Week.

THE OUTRAGE IN YALE COLLEGE.—The students of Yale College have put forth two sets of resolutions in regard to the late disgraceful attack upon two of their officers. One portion, a majority it seems, express their sympathy with the sufferers, their "unqualified condemnation of the act," and their hope, though they would not pre-judge their responsibility, that justice would be done to the injured, "so far as justice can go." This is well, and shows rather more concession to the laws of the land than could be expected of so important a body of striplings. The minority, however, while sympathizing also with the sufferers, insist that their supported fellow-students shall be considered innocent until the law has declared them guilty. This is an exact sardine of politicos lawyers, doctors and divines, and think fit to "express its unqualified disapprobation of the conduct of those who committed this outrage." If the good Dr. Minot of that learned institution would get a sharp darning needle, about as big as that "iron bar," and let the wind out of this youthful mouth, it would be the best thing he could do.—Boston Constitution.

MAULAIN.—The January number Magazine, publishes the following letter from Mr. Stevens, dated

"We are not allowed the privilege of converting converts from the Burmese, we are at home will not be discouraged, that the work of enlightening the people is progressing well, and we confidently believe that will yet be realized. Of forty-three were baptized last Sabbath, I believe, young people from

"the world over, and we are anxious to see if they consider such principles

"ever of intemperance," etc.

LOST'S TEMPERANCE PRINCIPLES.—A letter to Jacob Cutler, of Boston, by the great clerical champion institution," Rev. Dr. Fuller, to this city, some months ago. It is to be informed that he is still the here. His church is thronged, whenever, the eager hearers do not seem to fit the opening of the doors. In truth, at a quarter to six o'clock, the evening, I found the vestibules, steps, eavestrough, filled with impatient auditors. The doors were at length thrown open, grace was well nigh pernicious to the

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CHRISTIAN SECRETARY.

Poetry.

From the S. W. Baptist Chronicle.

"Looking unto Jesus."

Christian, assailed by woe,
By sorrow and by sin;
Whose might may overflow
The lamp of faith within—
Oh! look to Jesus—He can roll
The clouds of darkness from thy soul.

Do storms surround thy way,
Or sorrow overlead?
Are terror and dismay
About thy footsteps spread?

Still look to Jesus—He will hear
Thy wailing cry; and calm thy fear.

Art thou bereft of all
That bles'd thee here below?
Do friends around thee fail,
Like wreaths of melting snow?

Look unto Jesus—He will be
The changeless friend of friends to thee!

Or art thou richly blest
With all thou couldst desire;
Even with rest, —
And quenched ambition's fire?

Look unto Jesus—only He
Can make these benefits to thee.

Do balmy gales alone
Around thy dwelling sigh?
Is summer sunshine thrown
But from a summer sky?

'Tis Jesus, who, with smiling face,
Hath blessed thee with His richest grace.

Do friends around thee live,
Like blossoms bloomed by rain;
And still love's incense give,
To win back love again?

Oh! look to Christ! He will be
The best beloved friend to thee.

Then, Christian, softly raise
Thy rapturous songs above:
The Lord, thy Saviour, praise
For all His wondrous love!

Ever to Jesus look, and He
Will kindly turn, and look on thee!

Religious & Moral.

Circular Letter.

The Litchfield Baptist Association, to the
Churches of which it is composed, sends
Christian Salutation.

DEAR BRETHREN:—It is agreeable to long established custom for Baptist Associations to address annual epistles, upon topics of primary interest and importance in Christian faith or practice, to the several churches composing them. In this respect, we propose to tread in the footsteps of our venerated fathers, believing that such custom tends to foster the Christian spirit and character in the churches of Christ, and hoping that we may thus minister to our education and happiness.

Be the subject, then, which shall claim you attention in this, our first annual epistle, *The Spirituality of the Church of Christ, essential to its efficiency.*

It was the avowed object of the mission of Jesus Christ to our world, to "destroy the works of the devil." He came in the character of a Saviour, to rescue fallen man from a state of sinfulness, and from all the effects and consequences of transgression, and restore him to a state of reconciliation and allegiance to God, and to the full and eternal enjoyment of his favor. In the furtherance of this great object, he has been pleased to organize the Christian church; and has committed to it the treasure of the Gospel—"the word of reconciliation;" and issued his divine commission for her to publish it to the world, for the spiritual and eternal benefit of lost men.—To her he has assigned the important and responsible duty of maintaining his worship, his ordinances and institutions, as delivered by him, and of preserving the order and purity of his house, for the spiritual education and comfort of his disciples. He requires her, by bearing much fruit to glorify his holy name, and exhibit to the world the saving power and high moral excellence of his holy religion. Through her he designs to display, to the whole intelligent universe, the exceeding riches of God's grace, "in his kindness toward us through Christ Jesus."

In view of these high and solemn responsibilities, we may well exclaim, "Who is sufficient for these things?" And it may properly be replied, that, without divine aid, no human instrumentality is competent to sustain responsibilities so vast. And Christ himself, who perfectly understood their nature and extent, has said to his disciples, "As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye abide in me. I am the vine, ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing."

An order, therefore, that the church of Christ may be qualified to be an instrumentality which may be effectively employed in the accomplishment of his grand designs, he has conferred upon her certain important and appropriate endowments.—She is organized of those who are "born of God," and who, "as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." It is an essential characteristic of all whom Christ will recognize as members of his church, that they are "born of the Spirit." And the spirituality of the church of Christ is the most important of its endowments. This consists in the possession of the *Spirit of Christ*, as a vital influence, by which the disciples of Christ are united to him, by which they are constantly governed, and to which they are in cheerful and entire subjection. It comprises a harmonious adjustment of the whole moral nature to the character and will of Christ, so that a temper and disposition of mind like that of Christ is possessed

ed. In this condition the disciple of Christ has "fellowship with the Father, and with his Son Jesus Christ," both by a correspondence in the emotions of their hearts, and by a hearty acquiescence and complacency on the part of the disciple, in all that is known of the divine character, purposes, and operations. Such are the "temples of the Holy Ghost," and "the life that they now live in the flesh, they live by the faith of the Son of God." And this spirituality—this dwelling of Christ in the hearts of his people—is essential to the efficiency of the church, as such. It is both *all-sufficient*, and *indispensable* to her efficiency, in relation to all the great objects for which she has been instituted.

This is true in respect to the *edification and comfort* of the members of which the church is composed.

High and vastly important attainments in divine things, are possible to the believer, beyond those which he enjoys as an immediate result of his regeneration; and it is both his duty and privilege to make these attainments. This is most plainly intimated in such passages as the following:

"And he gave some, apostles; and some prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry,

for the edifying of the body of Christ;—

till we all come in the unity of the faith, and of the knowledge of the Son of God,

unto a perfect man, unto the measure of the stature of the fulness of Christ; that we

therefore be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but, speaking the truth in love, may grow up into him in all things which is the head, even Christ; from whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love." Nor were such attainments the exclusive privilege of believers in the apostolic age, as an indolent and lukewarm spirit may lead some at the present day to imagine; but they are equally possible to all *believers in every age*; and their *importance* is.

It is not agreeable to the genius, the tendency nor design of the holy religion of Christ, that real Christians, in any age, should remain mere babes in divine things, or exhibit a stunted and dwarfish growth in piety. This religion, in all its operations on the heart, evinces a power and constant tendency to assimilate the whole man to Christ, and to confer upon its possessor the most perfect and constant happiness—joy that is "unspeakable and full of glory." This was the privilege of primitive believers. Why should it not be ours? Let it not be forgotten, that an indolent neglect to make these attainments, may be referred to as "living estates of Christ, written with the spirit of the living God, known and read of all men"—testifying to the transforming energy, and heavenly excellency of the religion of Jesus, in a manner that all their adversaries cannot gainsay nor resist, that error and infidelity will quail, and stand abashed in their presence, and multitudes of convicted sinners will cry out, as in primitive times, "Men and brethren, what shall we do?" It is this spirit of Christ in his church, and this alone, that will *unclench the hand of covetousness*, and cause the treasury of the Lord to overflow with the means requisite to give the gospel to the hundreds of millions of our race that are perishing for lack of the bread of life. This will qualify us to offer to God the "effectual, fervent prayer, that availeth much." This is Zion's strength and glory. Do we talk of feeble churches and discouraging circumstances, as we survey the field of our labor? We read of no such gospel churches in primitive times, unless it be such as have declined in spirituality. Possessed of the Spirit of Christ, the church is armed with strength sufficient to enable her to overcome all the opposition which the combined powers of earth and hell can array against her. It is only when bereft of this, that she is weak. It is then that her right arm is paralyzed, and the sword of her defense and conquests is powerless in her hand. Feeble she cannot be, whatever her wealth or numbers, unless her "sins have separated between her and her God," and cause him to "hide his face" from her; for Christ has founded her on himself, as on a rock of eternal ages, and has declared that "the gates of hell shall not prevail against her." The church of Christ feeble! No; never! so long as he lives, who was dead, and is alive again, and holds the keys of hell and of death, and she abides in him, and possesses his spirit.

If then, beloved brethren, we find occasion to complain of our feebleness and inefficiency, and want of comfort, it is because we have " forsaken the fountain of living waters;" and we are called upon, by all that is valuable in the prosperity of a *Saviour's cause*, and by all that is important in the salvation of sinners, to humble ourselves before God, and the members of Christ; how unsuccessful soever his efforts may be, or by whatever suspicious and reproachful names his moderation may be stigmatized, his Divine Master will neither fail to consider it in its true view, nor to honor it with proportionable tokens of his acceptance and favor.

The parson vanished.

* This conversation occurred just before Lord Sidmouth's attempt to stop itinerant preaching, in 1812.

Healer of Breaches.

Happy shall that disciple of our compassionate Lord be, whom he shall most evidently own, in healing the breaches which the artificers of the tempter, too often abetted by the infirmities of God's faithful servants, have already made in the church, and which the great enemy is continually endeavoring to multiply and to widen; happy he, reverencing and loving his Master's image wherever he sees it, shall teach others so to do, and who being himself an example of yielding (so far as he conscientiously can,) and of not taking upon him to censure others where he cannot yield to them, shall do his part towards cementing in the bonds of holy love all the children of God, and the members of Christ; how unsuccessful soever his efforts may be, or

by whatever suspicious and reproachful names his moderation may be stigmatized, his Divine Master will neither fail to consider it in its true view, nor to honor it with proportionable tokens of his acceptance and favor.

Freedom and Slavery.

Dr. Rutherford, of Virginia, in his able address to the people of West Virginia in favor of abolishing slavery there, makes a comparison of the two sections of the Great Valley lying between the Alleghanies and the Blue Ridge. This valley is divided by the Potomac river, that part lying South of the river, in Virginia, having an area of 10,000 miles, cultivated by slave labor, and the part lying North, in Maryland and Pennsylvania, and extending to the Susquehanna, an area of 5,000 square miles, cultivated by free labor, with the exception of a very few slaves in the Maryland section.—We have prepared the following table to show the growth of the two divisions.

	Virginia.	Northern.
Population in 1820.	154,000	122,600
" 1840.	175,000	179,500

Numerical increase,	21,500	49,900
Increase per cent.,	14.	35.5
Population in sq. miles,	175	33

The free labor section therefore, which is twice as thickly settled, has gained three times as much in population. The difference in regard to wealth is doubtless still greater, and of intelligence and social advancement greatest of all.

Dr. Rutherford then shows, from the Census table, that the agriculture of W. Pennsylvania produces \$219 to the hand, and that in W. Virginia they only make \$158 to the hand. The iron-masters of W. Pennsylvania make 14,660 tons, and of W. Pennsylvania 116,530 tons. Those of W. Virginia make a profit of 70 per cent. on their capital, and

make \$390 worth to the hand; those of W.

Pennsylvania make 109 per cent. profit,

and make \$720 worth to the hand.

The whole value of manufactures in W. Virginia is \$777,000; while in W. Pennsylvania it is six millions. Wheeling, the only town of any note in W. Virginia, must become six times as large as it is, to equal Pittsburgh; and must grow five times as fast as it does, to keep along with it.

All this progress has been passing for

25 years before the eyes of the statesmen

and divines of the South; they see as clearly as possible that slavery impoverishes a state.

And yet they are in no degree pre-

pared to look at the subject of abolishing

slavery. Why then do Northern dreamers

try to delude us with the idea that all

which is needed to make the South give up

slavery is to see that it is for their interest

to do so, because we are gravely told, men

always act in favor of their interest.

The truth is, there are passions, lusts, habits

and prejudices in favor of slavery, which

are tenfold more powerful in their influence

than mere pecuniary interest.—Boston Re-

porter.

rum, nor his brandy, nor his gin, nor his whisky, nor his wine, nor any thing that is behind the bar of the rum-seller.

11. Thou shalt not visit Billiard Hall,

neither for worshipping in the dance, nor

heaps of money on the table.

And the twelfth Commandment is, Thou

shalt not stay out later than 9 o'clock at

it does, to keep along with it.

All this progress has been passing for 25 years before the eyes of the statesmen and divines of the South; they see as clearly as possible that slavery impoverishes a state. And yet they are in no degree prepared to look at the subject of abolishing slavery. Why then do Northern dreamers try to delude us with the idea that all which is needed to make the South give up slavery is to see that it is for their interest to do so, because we are gravely told, men always act in favor of their interest. The truth is, there are passions, lusts, habits and prejudices in favor of slavery, which are tenfold more powerful in their influence than mere pecuniary interest.—Boston Re-

porter.

Remedy for the Potato Rot.

In 1846, one of the editors of this paper planted potatoes on land manured with morocco tanner's manure, which contains a good deal of lime. The crop was healthy and good, while other fields in the vicinity were diseased. In considering what was in the tanner's manure, that protected the potatoes from disease, he came to the conclusion that it was principally the lime.

Accordingly, in the Spring of 1847, after his potatoes were up and ready for the first hoeing, he put about a pint of shell lime (slacked) on each hill, having, previous to planting, ploughed in moderate dressing of stable manure. The result was, 200 bushels of the finest potatoes to the acre,—mealy and sound, on land naturally poor and sandy. They continue sound and good.

We were about to state these facts for the benefit of others, when we met with the following in the American Agriculturist for Jan. 1848 (just issued.)

"Well,—" said his reverence, "I suppose you are on your way to your preaching again?"

"Yes, sir," was the modest reply of the humble Baptist minister.

"It is high time the government took up this subject, and put a stop to this kind of travelling preaching; indeed, there is something like it intended."

"When the seed is dropped, sprinkle about a pint of slack lime over it in each hill, and then cover it.

There is this value about the lime, if it does not prevent the rot in the potato, it will be worth its cost and the labor of application in fertilizing the land."

The mode of applying the lime, or rather the time of doing it, recommended by the Agriculturist, is different from ours, and may possibly be the best, though we are not sure of it. We would prefer that the lime should not come in immediate contact with either the seed or vines. In addition to the remark of the Agriculturist, as to the value of lime as a manure, even if it does not protect from disease, we would observe, that it is especially adapted to the potato, imparting to the tubers that ingredient which makes them mealy, and which is particularly needed on sandy soils. Potatoes of the first quality are now worth 75 cents and upwards per bushel, and will probably be a dollar in the Spring. At these prices, they are the most profitable crop that can be raised. But if the application of lime is efficacious as we suppose, and it should be generally adopted, the price would come down to nearly its former level.—Jour. of Com.

When the seed is set down to give the columns "one count more." At the close of his task he jumped up, and rushed through the streets in a shower of rain to the house of his clerk. The clerk's head, capped and drowsy, emerged from an attic window, at the sound of the knocker, to inquire of his midnight visitor.

"Who's there?" he mumbled, "and what do you want?"

"It's me, yo' scoundrel!" exclaimed the employer, "ye've added up the year of our Lord among the poons!"—Charleston News.

POSITIVELY DELICIOUS.—A Sunday paper published in Cincinnati, gives the following as a correct version, for the use of all doubtful husbands of the "Wife's Commandments."

Listen:

1. Thou shalt have no other wife but me.

2. Thou shalt not take into thy house any beautiful brazen image of a servant girl, to bow down to her and serve her, for I am jealous of her, visiting, &c.

3. Thou shalt not take the name of thy wife in vain,

4. Remember thy wife and keep her respecting,

5. Honor thy wife's father and mother.

6. Thou shalt not fret.

7. Thou shalt not find fault with the dinner,

8. Thou shalt not chew tobacco.

9. Thou shalt not be behind thy neighbor.</